TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

Vol. 2. No. 21.] CITY OF NAUVOO, ILL. SEPT. 1, 1841. [Whole No. 33.

TIMES AND SEASONS.

CITY OF NAUVOO,

WEDNESDAY, SEPT. 1, 1841.

DEATH OF COL. ROBERT B. THOMPSON.

With feelings too pungent to be expressed we have to record the death of our esteemed and much beloved Brother Robert Blatsell Thompson.

Br. Thompson was just in the prime of life, having attained to his 30th year—for the last five or six years he had been a faithful and an efficient Elder of this church; laboring incessantly for the cause of truth, for which he has now gone to receive his reward—nearly two years past, he had officiated as scribe to President J. Smith, and Clerk for the church, which important stations he filled with that dignity and honor befitting a man of God; being always ready to pursue the ardious duties assigned him with cheerfulness and pleasure. He had also become familiar to our readers, by acting as an assistant to our deeply lamented and deceased Brother, Don Carlos Smith, in editing this paper, by his pen was the obituary notice of Bro. Don C. published in our last, written, in appearant good health. Just 20 days from the death of the latter, he departs this life in the triumphs of faith, bearing testimony, in his dying moments of the truth of the fullness of the gospel of Jesus Christ, and of the faith of the new and everlasting covenant; rejoicing greatly that his time had come, when he too could go and be at rest in the paradise of God.

His sudden demise is a faithful monitor, to you and me, that in life we are in the midst of death; it therefore, becomes us to be always ready, for in an unexpected hour the messenger calls and we must obey.

We refer our friends to the following communication from the pen of President Wm. Law.

Bro. Ramsey:

You will please set forth in the Times and Seasons, the following mournful communication, even the death of our much beloved and deeply lamented Brother Robert B. Thompson, which melancholy event took place at his residence in Nauvoo, on the morning of the 27th ultimo, at ten o'clock, in the 30th year of his age. The deceased had been ill for ten or twelve days, but his friends fondly hoped that he would soon recover—When alas! he was taken from us, as it were in a moment, suddenly. As a prince falleth, so he fell in his youthful manhood; when the flowers of his genius had began to spread forth in resplendent beauty, and in power; and to shed their rich fragrance abroad upon the world.

Permit me, if you please, to speak somewhat of his virtues, (now that he is gone,) in as much as I knew him long and well; I knew him when he was but as a babe in the church and kingdom of our Lord and Master, Jesus Christ. His zeal was untiring, and his mind was swallowed up in his strong desire to promote the cause of righteousness, and the happiness of his fellow men; and although but a youth, he met and vanquished, (in strong debate,) such hireling priests as were led (through fear of their craft,) to oppose the sacred truths which he was then engaged in promulging; this was in Upper Canada. We next find him in the State of Missouri, in the day when the enemy was upon our people; shrinks he in that hour of danger! No! ah no! but he exposes his delicate form in the field of battle, in unequal combat with a deadly foe; to shield the innocent, in protect helpless women and children from the bloody hands of a ruthless mob, and for his holy religion.

After being driven from his pleasant home in the State of Missouri, (ever true to his religious faith and to his friends,) we find him in the house of the church at Nauvoo, in the friendly state of Illinois, toiling amidst sickness and distress, to support his family, and to administer to the needy, the widows and the fatherless; made such by the cruelties of Gov. Boggs and his vile associates.) Nor was his pen idle, in the public prints he sets forth our wrongs and sufferings in burning language so touching as to touch their sympathy the hearts of the generous sons and daughters of Illinois.

As one of the editors of the Times and Seasons he manifested a rich talent, and a strong disposition to promote the cause of truth.

Amidst all his sorrows and afflictions he was never heard to murmur or complain, but always expressed his implicit confidence in the arm of the mighty God of Jacob. He was a good husband, a tender parent and a true and faithful friend.

As scribe to Pres't. Joseph Smith, he discharg-

ed his duty faithfully and well. He it was who wrote from the mouth of the Prophet, those sacred revelations recently received, and in his dying hour gave a fearless testimony as to the truth of those things in which we believe; his soul was filled with the love of God, and he went forth rejoicing, to enter (as he said) upon a new course of labors.

He is taken from the evils to come, he rests from his labors and sorrows here, and continues his works, where the wicked cannot trouble, and where the weary may find rest.

That our days may be spent in righteousness, and that we may die in the Lord, and meet our friends at the first resurrection, is the prayer of

Your brother in the bonds of the
Everlasting Covenant,
WM. LAW.

An Epistle of the twelve, to the saints scattered abroad among the nations, Greeting!

BELOVED BRETHREN—

You will perceive by the foregoing minutes of a conference held in this city on the 16th Aug., 1841, that we have returned from the mission which was required of us by the Lord, and have now been called upon to assist in building up the stakes of Zion, and of planting the saints upon the lot of their inheritance; and feeling as we do a humble reliance upon divine aid at all times, in our unremitting desire to be useful to our fellow men, and especially to the household of faith, that they may be prepared for the great things which God is about to reveal and which speedily await this generation, we feel anxious to improve the earliest opportunity to make known unto you the mind of the spirit concerning those things which require your most immediate attention.

It will be discovered in the minutes before referred to, that we have already began to select such individuals as have been with the church and have had the opportunity of becoming acquainted with the principles thereof to some extent; and to designate certain towns and cities where they will locate themselves and build up churches inasmuch as the people are willing to receive them. These generally will not take their departure from this for their several stations, until after the October conference, previous to which they will have the opportunity of receiving particular instructions in relation to their mission, and of becoming more perfectly acquainted with those principles which are necessary to be acted upon, in order that they may become highly useful in helping to roll forth the kingdom of God in these last days.

All those elders and priests who are now in the vineyard will communicate with us immediately and inform us of their situations, designs, and all things relating to their ministry, and improve the earliest opportunity of repairing hither, where they will have the privilege of instruction from the First Presidency and thereby understanding principle and doctrine, not to be learned elsewhere, and which is necessary for them to know, that they may become wise stewards in their master's house.

We are engaged in a great work, and but little comparitively can be known of the magnitude thereof, of the revelations of heaven, and the order of the kingdom, by the Saints while they are scattered to the four winds; and this being well understood by the ancient prophets and apostles was the reason why they so often spoke of the gathering in the last days, and as this is the place where the elders are to receive instruction concerning their ministry, so as to become successful ministers of the dispensation of the fulness of times, so also this is the place where the brethren may receive such instructions as are necessary to constitute them a righteous and holy people, prepared for the reception of the Lord Jesus; therefore, we say to all saints who desire to do the will of heaven, arise, and tarry not, but come up hither to the places of gathering as speedily as possible, for the time is rapidly approaching when the Saints will have occasion to regret, that they have so long neglected to assemble themselves together and stand in holy places awaiting those tremendous events which are so rapidly approaching the nations of the earth.

It will be recollected that in a recent communication from the First Presidency, all places of gathering are discontinued, excepting Hancock county Ill. and Zarahemla, in Lee county I. T. opposite Nauvoo, and we would suggest to those coming up the Mississippi particularly, and all others who are disposed, to look at Warsaw, a beautifully located village about 20 miles below Nauvoo, consisting of about 500 inhabitants, a steam flour

and lumber mills one mile below is a section already surveyed on which the city of Warren is to be built, and every facility is now offered to the brethren, for the immediate erection of houses, the location being very desirable at the lowest point of the Desmoine Rapids.

As we have been called upon to act as agents for the church, it may be expected that some one or more of our Quorum may be found at Nauvoo, Zarahemla, and Warren, ready to render every assistance in our power towards the location of emegrants; and that we shall occasionally visit the other places of gathering, as necessity requires.

We recommend to the brethren in England &c. to emegrate in the fall or winter; by so doing they will be likely to spare themselves much affliction in becoming accustumed to this climate.

Further communications may be expected from the Twelve in the next, and succeeding papers.

B. YOUNG,
H. C. KIMBALL,
O. PRATT,
W. RICHARDS,
JOHN TAYLOR,
G. A. SMITH.

Nauvoo Aug. 26th, 1841.

N. B. ||| The elders will please direct their letters to Mr. B. Young, Nauvoo Hancock co. Ill. and no one need expect letters to be taken from the office, which are not Post Paid.

CONFERENCE MINUTES.

At a special conference of the Church of Jesus Christ of Latter Day Saints, held in the City of Nauvoo, August 16th, 1841. Elder Brigham Young was unanimously appointed to preside over the conference, and Elias Smith and Lorenzo Barnes were appointed Clerks.

After singing by the choir, conference opened by prayer by the President.

The object of the conference was then presented by the President, who stated that President Joseph Smith, (who was then absent on account of the death of his child,) had called a special conference to transact certain items of business necessary to be done previos to the October conference, such as to select men of experience to send forth into the vineyard, take measures to assist emigrants who may arrive at the places of gathering, and prevent impositions being practiced upon them by unprincipled speculators, &c. &c.; and he hoped that no one could view him and his brethren, as aspiring because they had come forward to take part in the proceedings before them; for he could assure the brethren, that nothing could be farther from his wishes and that of his Quorum, than to interpose with church affairs at Zion and her stakes, for he had been in the vineyard so long he had become attached to foreign missions, and nothing could induce him to retire therefrom, and attend the affairs of the church at home but a sense of duty, the requirements of heaven, or the revelations of God, to which he would always submit, be the consequence what it might; and the brethren of his Quorum responded *Amen*.

A list of names of the elders, and cities were read by the president, and a few were selected by nomination and designated as follows: voted that Elders

H. G. Sherwood	go to	N. Orleans, La.
A. O. Smoot	"	Charleston, S. C.
B. Winchester	"	Salem, Mass.
Erastus Snow	"	" "
John Murdock	"	Baltimore, Md.
Samuel James	"	Washington, D. C.

On motion of V. Knight, seconded by Samuel Bent:

Resolved, that the Quorum of the twelve select the individuals to go preach in such places as they may expedient, and present the same to the conference; with a view of expediating the business of the day.

The situation of the poor of Nauvoo City, was then presented to the conference by Bishops Knights and Miller, and a collection taken for their benefit.

After singing, conference adjourned until 2 o'clock P. M.

Conference assembled at 2 P. M. and was addressed by Elders L. Barnes and H. G. Sherwood, concerning the spread of the gospel and the building up of the kingdom of God in these last days.

President Joseph Smith now arriving proceeded to state to the conference at considerable length, the object of their present meeting, and in addition to what President Young had stated in the morning, said that the time had come when the twelve should be called upon to stand in their place next to the first presidency, and attend to the settling of emegrants and the business of the church at the

stakes, and assist to bear off the kingdom victorious to the nations; and as they had been faithful and had borne the burden in the heat of the day that it was right that they should have an opportunity of providing something for themselves and families, and at the same time relieve him so that he might attend to the business of translating.

Motioned, seconded, and carried that the conference approve of the instructions of President Smith, in relation to the twelve, and that they proceed accordingly, to attend to the duties of their office.

Motioned seconded and carried unanimously, that every individual who shall hereafter be found trying to influence any emigrants belonging to the church either to buy of them (except provisions,) or sell to them, (excepting the church agents) shall be immediately tried for fellowship, and dealt with as offenders, and unless they repent shall be cut off from the church.

President Rigdon then made some appropiate remarks on speculations.

It was moved that the conference accept the doings of the twelve in designating certain individuals to certain cities &c. When President Joseph Smith remarked that, the conference had already sanctioned the doings of the twelve, and it belonged to their office to transact such business with the approbation of the first presidency and he would then state what cities should now be built up viz: Nauvoo, Zarahemla, Warren, Nashvile, and Ramus.

Resolved, that this conferance adjourn to the time of the general conference in October next. Closed with prayer by President Young.

BRIGHAM YOUNG, Pres't,
ELIAS SMITH, } Clerks.
LORENZO BARNES, }

Minutes of a Conference held at Akron Erie county New York on the last Saturday and Sunday in April, 1841.

According to previous notice, the official and lay members of the Genesee conference met, and were called to order when Elder Charles Thompson, was unanimously chosen President, and Elder Joseph Mount was chosen clerk.

The president then addressed the conference at some length from the 15th of John's Gospel.

Adjourned till 2 o'clock.

Met pursuant to adjournment, and proceeded to business.

Elder McWithey represented the branch at Bennington, of the Church of Jesus Christ of Latter Day Saints, to consist of 24 members, all in good standing, reports one having withdrawn.

Elder Knight represented the branch at Castile, to consist of 6 members in good standing, organized by himself.

Elder Gleason represented the branch at Sparta; about 40 members in good standing.

Elder Brown represented the branch at West Niles, Cayuga county; 31 members all in good Standing.

Elder Russell represented Akron branch; 50 members in good standing.

Elder Collins represented the branch at Alabama; 10 members in good standing.

Elder Burtolph represented the Batavia branch; 32 members, all in good standing.

Priest Webster represented the Athica branch; 9 members, all in good standing.

Adj. till to morrow, 10 o'clock A. M.

Met pursuant to adjournment.

When Elder Joseph Mount delivered a discourse on the fall of the Gentiles, and reinstating of the Jews. At 2 o'clock P. M. Elder Brown preached on the subject of death and the resurrection &c.—After which, the sacrament was administered and five members confirmed, who had been baptized the day previous.

Br. Josiah Tyler was ordained an Elder and Dr. Stephen Taylor was ordained a Priest; both of Batavia.

It was then recommended, that Elder Strattan receive a recommend to go forth and preach the gospel, also that Elder Calkins receive a recommend to the brethren in the West, whither he is about to remove, together with the branch at Sparta.

In the evening the president delivered an address on the subject of the stone cut out of the mountain, which was interesting and appropriate; after which many testimonies and warnings were given, gifts and spiritual blessings manifested, and determinations expressed; all directly calculated to show that the saints composing this conference are generally de-

termined to have the cause of truth advance, and to advance with it; may God grant it.

The preaching and addresses throughout the session of the conference were spirited and interesting; imparting much light and intelligence to the hearers, and conferring much honor upon the speakers.

The conference adjourned until the last Saturday and Sunday in August next.

CHARLES THOMPSON, Clerk.
JOSEPH MOUNT, Clerk.

MINUTES OF A CONFERENCE HELD IN WALNUT GROVE.

Pursuant to previous notice, the Walnut Grove branch, met Saturday the 10th of July, 1841; the meeting was called to order by Elder Gaylord, at 1 o'clock P. M.

Elder N. Packard was chosen President, and Wm. Burton clerk.

The Conference opened by singing and prayer, by Elder Packard.

The President then called upon the official members to represent their respective Branches.

Elder Gaylord represented the church at Walnut Grove, consisting of 92 members; one High Priest, 10 Elders, 2 Priests, 2 Teachers, and 2 Deacons; all in good standing.

The Toulon Branch, Stark county, represented by Elder Abel Mott, consisting of 19 members, 1 Elder, 1 Teacher and 1 Deacon.

Elder Lebbeus, & T. Coons, represented the church at Richland Grove, Mercer county, consisting of 13 members, 4 Elders, 1 Teacher, and 1 Deacon.

A number of persons were presented for ordination, who were laid over until Sunday morning.

The President made some remarks upon the priesthood, and the order of the kingdom; others of the Elders made some remarks also.

The Conference was then adjourned until Sunday, 9 o'clock, A. M.

Sunday morning the Conference was opened according to adjournment.

The following persons were ordained: Newton Russell and Joseph Wilder were ordained to the office of Elder; James Hoyt was ordained Priest.

Two discourses were delivered in the forenoon by Elders L. T. Coons and N. Packard.

The Conference was then adjourned for one hour, when a discourse was delivered by Elder Jacob Gates.

Three persons were baptized. There were present at the Conference, 4 High Priests, 15 Elders, 2 Priests, 3 Teachers and 3 Deacons.

Five o'clock P. M. the Conference was adjourned.

NOAH PACKARD, Pres't.
Wm. BURTON, Clerk.

For the Times & Seasons.

PSALM No. 21.

BY MISS E. R. SNOW.

Let the saints lift up their voice—let them not keep silence—let them declare in the ears of this generation, what the Lord has done for his persecuted people.

Let them speak of his mercy and his goodness—let them proclaim his wisdom and his power, in delivering them from the hands of their enemies.

When the authorities of Missouri, had risen up against us—when her Chief Magistrate, who had been set on high to execute justice and equity, had become the leader of those that that sought our destruction—

When we had fallen low beneath the weight of oppression, and had well nigh become a prey to those that thirsted for our blood—

Then the Lord heard our supplications, and the Most High wrought a way, for our deliverance.

With his strong hand he stayed the powers of darkness—he provided a path for our feet, and led us forth from the gates of death.

He caused the fetters to be loosed from those that were bound, and the prison doors to be opened, that the unoffending captive might escape.

He brought us into a land of freedom, and planted our feet upon a soil of peace.

He hath established us in a country of strangers—and in a country of strangers, hath he raised up unto us, a multitude of friends.

He opened the heart of the affluent to feel of our distress, and their hand to minister to our necessities—He hath given the tongue of eloquence to the honorable, and they are pleading the cause in our behalf.

Verily the Lord is bringing us "up through great tribulation"—he hath already placed us on high, even above the fear of those who council in darkness—whose devices are against the work of the Most High.

He hath rolled back the waves of persecution—He hath stayed the hand of oppression—He hath brought their names into derision, who brought upon us the showers of affliction.

The Lord hath done it—let his name be exalted—let his faithfulness be declared in the congregation of the people—let his statutes be kept in continual remembrance by all who profess to be his saints.

From the Millennial Star.

ELECTION AND REPROBATION.

"Do you believe in Election and Reprobation?" To prevent the necessity of repeating a thousand times what may be said at once, we purpose to answer this oft askrd question in writing; so that the saints may learn doctrine, and all who will, may understand that such election and reprobation as is taught in the Old and New Testaments, and other revelations from God, we fully believe, in connexion with every other principle of righteousness, and we ask this favor of all into whose hands our answer may come, that they will not condemn till they have read it through, in the spirit of meekness and prayer.

The Lord (Jehovah,) hath spoken through Isa. (42, 1) saying, behold my servant, whom I uphold, mine elect in whom my soul delighteth; evidently referring to the Lord Jesus Christ, the Son of God chosen or elected by the Father, (1 Peter i, 20, who verily was fore-ordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God,) to serve him in the redemption of the world, to be a covenant of the people,)Isa. xlii, 6) for a light of the Gentiles, and glory of his people Israel; having ordained him to be judge of quick and dead, (Acts x, 42) that through him forgiveness of sins might be preached (Acts xiii, 38) unto all who would be obedient unto his gospel (Mark xvi, 16, 17)

Every high priest must be ordained (Heb. v, 1,) and if Christ had not received ordination, he would not have had power to ordain others, as he did when he ordained the twelve (Mark iii, 14) to take a part in the ministry which he had received of his father: also, (John xv, 16) ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, (Heb. v, 4) for no man taketh this honor unto himself but he that is called of God as was Aaron (v. 5.) So also Christ *glorified not himself* to be *made* an *high priest*, but he that said unto him thou art my Son, this day have I begotten thee.

No being can give that which he does not possess; consequently no man can confer the priesthood on another, if he has not himself first received it; and the priesthood is of such a nature that it is impossible to investigate the principles of election, reprobation, &c., without touching upon the priesthood also; and although some may say that Christ as God needed no ordination, having possessed it eternally, yet Christ says (Matt. xxvii, 18) all *power* is *given* unto me in heaven and on earth; which could not have been if he was in eternal possession; and in the previously quoted verse we discover that he that said unto him, (i. e.) his father glorified him *to be made* an high priest, or ordained him to the work of creating the world, and all things upon it; (Col. i, 16) for by him were all things created that are in heaven and that are in the earth, &c. and of redeeming the same from the fall; and to the judging of the quick and dead; for the right of judging rests in the priesthood; and it is through this medium that the father hath *committed* all judgement unto the Son (John v, 22) referring to his administration on earth.

If it was necessary that Christ should receive the priesthood to qualify him to minister before his father unto the children of men so as to redeem and save them, does it seem reasonable that any man should take it upon him to do a part of the same work, or to assist in the same priesthood, who has not been called by the spirit of prophecy or revelation as was Aaron, and ordained accordingly? And can it be expected that a man will be called by revelation who does not believe in revelation? Or will any man submit to ordination, for the fulfilment of a revelation or call, in which he has no faith? We think not.

That we may learn still further that God calls or elects particular men to perform particular works, or on whom to confer special blessings, we read (Isa. xlv, 4) for Jacob my servant's sake, and Israel mine elect, I have called thee (Cyrus) by thy name; to be a deliverer to my people Israel, and to help to plant them on my holy mountain, (Isa. lxv, 9, see connexion) for mine elect shall inherit it, and my servants shall dwell there; even on the mountains of Palestine, the land of Canaan, which God had before promised to Abraham and his seed. (Gen. xvii, 8) and the particular reason why Abraham was chosen or elected to be the father of this blessed nation, is clearly told by the Lord, (Gen. xviii, 19) for I know him that he will command his children and his household after him; and they shall keep the way of the Lord, to do jus-

tice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him; and this includes the general principle of election, (i. e.) that God chose, elected, or ordained, Jesus Christ, his Son, to be the Creator, Governor, Savior, and Judge of the world: and Abraham to be the father of the faithful, on account of his fore-knowledge of their obedience to his will and commandments; which agrees with the saying in the 2nd Timothy ii, 21, if a man purge himself from these, he shall be a vessel unto honor, sanctified and meet for the masters use, and prepared unto every good work.

Thus it appears that God has chosen or elected certain individuals, to certain blessings, or to the performance of certain works; and that we may more fully understand the movements of the Supreme Governor of the universe in the the order of election, we proceed to quote the sacred writers.

Rom. viii, 29, 30, For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren: moreover, whom he did predestinate, them he also called, and whom he called, them he also justified, and whom he justified, them he also glorified. And whom did he foreknow? Those that loved as him, we find in the 28th verse of the same chapter, for we know that all things shall work together for good to them that *love* God, to them who are the *called* according to his purpose. And who are the called according to his purpose? Those whom he foreknew, for he foreknew, that those, who loved him, would do his will and work righteousness, and it is in vain for men to say they love God, if they do not keep his commandments. Cain found it so when he presented an unrighteous offering, for God said unto him (Gen. iv, 7) if thou does well shalt thou not be accepted; and yet he was not accepted; but whoso keepeth his word, in him verily is the love of God perfected; and hereby we know that we are in him, (1 John ii 5) or, that we are the called according to his purpose.

But did not God foreknow all things, and all men? Surely, known unto God are all his works, from the beginning of the world; (Acts xv, 18, but does that prove that all men would love him and keep his commandments, so that he would predestinate them unto eternal life? Certainly not, for that would make God to foreknow things which were not to be, and to predestinate men to that, unto which they could never attain; (Mat. vii, 13) for wide is the gate and broad is the way that leadeth to destruction, and many there be who go in thereat.

The principles of God's kingdom are perfect and harmonious, and the scriptures of truth must also agree in all their parts, so that one sentiment thereof shall not destroy another, and when we read that whom he did foreknow, he also did predestinate; and that known unto God are all his works: so that it might appear from an abstract view thereof, that God foreknew all, and consequently predestinated all to be conformed to the image of his son; we ought also to read (Mark xvi, 16) he that believeth not shall be damned; and (John viii, 24) if ye believe not that I am he, ye shall die in your sins; also, (Mat. xxv, 41) depart from me ye cursed, for I was an hungered and ye gave me no meat, &c.

Paul referring to the Saints, [Rom. i, 7] calls them beloved of God, *called* to be saints; and says [Rom. viii, 1] there is no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the spirit; and goes on to show in his Epistle to the Romans, that the law, (the law of carnal commandments given to the children of Israel, the common people,) could not make the comers thereunto perfect, [see also Heb. x, 1.] but was given for a schoolmaster, to bring us unto Christ; [Gal. iii, 24,] so that when he had come, and offered himself without spot to God, [Heb. ix, 14] the sacrifice of the law should be done away in him that the honest in heart all might come unto the perfect law of liberty, [James i, 25] or the gospel of Christ, walking no longer after the flesh, but after the spirit, and be of that number who love God and keep his commandments, that they might be the called according to his purpose; [Rom. viii, 28] and these were the individuals referred to, whom God foreknew; such as Abel, Seth, Enoch, Noah, Melchizedec, Abraham, Lot, Isaac, Jacob, Joseph, Moses, Caleb, Joshua, the harlot Rahab, who wrought righteousness by hiding the servants of God when their lives were sought by their enemies, Gideon, Barak, Sampson, Jeptha, David, Samuel, and the Prophets, [Heb. xi,] who, through faith, subdued kingdoms, wrought

righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were make strong, waxed valiant in fight, and turned to flight the armies of the aliens; these all died in the faith having kept the commandments of the Most High, having obtained the promise of a glorious inheritance, and are waiting the fulfilment of the promise which they obtained, [Heb. xi, 40] God having provided some better thing for us, that they, without us should not be made perfect.

The prophet Alma bears similar testimony to the other prophets concerning election in his 9th chapter [Book of Mormon] saying, this is the manner after which they were ordained: being called and prepared from the foundation of the world, according to the foreknowledge of God, on account of their exceeding faith and good works; in the first place being left to choose good or evil; therefore they having chosen good, and exercising exceeding great faith, are called with a holy calling, yea, with, that holy calling which was prepared with, and according to, a preparatory redemption for such; and thus they have been called to this holy calling on account of their faith, while others would reject the spirit of God on account of the hardness of their hearts and blindness of their minds, while if it had not been for this, they might have had as great privilege as their brethren. Or in fine; in the first place they were on the same standing with their brethren; thus this this holy calling being prepared from the foundation of the world for such as would not harden their hearts, being in and through the the atonement of the only begotton Son; who was prepared; and thus being called by this holy calling, and ordained unto the high priesthood of the holy order of God, to teach his commandments unto the children of men, that they might also enter into his rest, this high priesthood being after the order of his Son, which order was from the foundation of the world; or in other words being without beginning of days or end of years being prepared from eternity to all eternity, according to his foreknowledge of all things.

Rom. ix. 11, 12. For the children being not yet born, neither having done any good or evil, that the purpose of God according to election, might stand, not of works, but of him that calleth, it was said unto her, the elder shall serve the younger. As we have before shewn why God chose Abraham to be the father of the faithful, (viz:) because he knew he would command his children and his household after him; so now we see by this why the purposes of God according to election should stand, and that for his oath's sake. Gen. xxii, 16, 17, 18. By myself have I sworn saith the Lord; for because thou hast done this thing, and hast not withheld thy son, thine only son; that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies, and in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice. Here the Lord Jesus, coming through the seed of Abraham, is again referred to, through whose sufferings and death, or in mwho all the nations of the earth were to be blessed, or made alive as they had died in Adam. [1 Cor. xv, 22.] In this election is made manifest, for God elected or chose the children of Israel to be his peculiar people, and to them belong the covenants and promises; and all the blessings received by the Gentiles, come through the covenants to Abraham and his seed; for through the unbelief of the Jews [Rom. xi, 17] they were broken off, and the Gentiles were grafted in; but they stand by *faith*, [Rom. xi, 20] and not by the *oath of election;* therefore it becometh them to fear lest they cease quickly to bear fruit, and be broken off [verse 21] that the Jews may be grafted in again for they shall begrafted in again [verse 23] if they abide not in unbelief.

The Gentiles became partakers of the blessings of election and promises through faith and obedience, as Peter says, writing to the strangers scattered aboard, [1 Peter 1st chap.] who were the Gentiles, the elect according to the foreknowledge of God the Father, through sanctification of the spirit *unto obedience;* [1 Peter ii, 9] for ye are a chosen *generation*, a royal priesthood, an holy nation, a peculiar people, that ye should shew forth the praises of him, who hath called you out of darkness into his marvelous light, [verse 10] which in *time past were not a people* but now are the people of God; which *had not obtained mercy*, but now have obtained mercy. TO BE CONTINUED.

TIMES AND SEASONS.

CITY OF NAUVOO,

WEDNESDAY SEPT. 1, 1841.

PERSECUTION.

They that will live godly in Christ Jesus, must suffer persecution.—Paul.

Persecution has ever been the lot of the saints of God, while they have been sojourners in this vale of tears; fierce and cruel opposition have marked their progress, and those, who in the estimation of heaven have been jewels, and prepared for the association of angels and the spirit of Just men made perfect, have been proscribed, reviled, hated and abused; their liberties taken from them, and many, very many, have suffered death in its most horrid forms. This spirit continues to rage even in this enlightened age, and thousands of professing christains, zealous to promote their faith, and send their religious opinions to the world, are no less so, to stop the mouth of the saint, and to persecute the servant of the Most High. And why we ask, do they do so? Is it because the saints have violated the laws, trampled on the constitution, wrested the rights of individuals or communities, & pursued a lawless demoralizing course? No such proceedings have been indulged in. No! they are as foreign to the heart of the Saints now, as they were at the time of our Savior's sojourn on earth. No such accusation could be for one moment sustained against the saints of old, neither can there be any in this day, whose rights have we trampled upon? whose lives have we jeopardized? None of those things have been committed—no violations of the peace—no infringement of right, why then this outcry, why this unhallowed persecution which has been heaped upon the church for more than ten years, until many of the saints have been worn out, and have fallen a prey to the fell spirit of persecution which has raged from time to time since the rise of the church. Men of integrity faith and virtue, who for their religion alone have died martyrs? And it is because they have borne testimony to the truth, that God is the same yesterday to day and forever, and "that he will do nothing but that he will reveal his secrets to his servants the prophets." They have testified that the heavens have been opened—that Jesus has again spoken—that angels have again administered, and that the Holy Spirit has been poured out as in days of old; and that the words of Joel have been fulfilled which say that, "In the last days, saith God, I will pour out my spirit upon all flesh and your sons and your daughters shall prophesy &c. &c." This is the cause of the scoff of the drunkard, the scorn and ridicule of the hypocrite and bigot, and the persecutions of priests and people. The principles of truth—the true principles of the gospel—the ancient faith has been restored; this raises the indignation of the self-righteous, who have already got sufficient religion, and because the saints testify that all the blessings enjoyed by the saints anciently may, by a proper course of conduct and obedience, be enjoyed now, they immediately pounce upon him, and cry delusion, imposter, and not overturning his doctrines by such arguments, use the more potent ones of whiping, tarring feathering, &c. &c.

Upon a perusal of the sacred volume, we shall find that amongst the legacies left by the head of the church, persecution was mentioned and it was spoken of in such terms, as must have led every rational mind to the conclusion that the saints could not, without bartering their religion, and their hopes of eternal life, expect to escape it. Says the Savior, "*In the world you shall have tribulation.*" "Yea the time will come when he that killeth you shall think he doeth God's service." These were the assurances which the savior gave to his beloved disciples before he left them, to take his seat at the right hand of the Majesty on high, but at the same time to make the cup palatable, threw in the comforting assurance that in him they should have peace.—The words of the Savior were verified, for after his death, the saints were hunted from place to place, like the roe upon the mountains. The Pharesees, jealous of the *law*, no longer able to gainsay or resist the testimony which the saints could bear of the truth of the gospel, like our modern friends, resorted to means diabolical and cruel, and by physical force endeavored to overthrow a system which all their false reasoning and philosophy failed to do, and thrust into inner prisons and seized of crimes against the government, men whose only crime was in proclaiming the abrogation of the ceremonies of the law, and the establishment of the kingdom of God with all its authority, gifts and blessings. Why this conflict then? Why this conflict now? If we teach the word of God, we shall find that, in consequence of transgression, men love darkness rather than light, and whenever God has made known his will to the world, by far the greatest part of mankind have discarded it, and acted on entirely different principles than those revealed, consequently hatred and animosity have sprung

up in the bosoms of those who love darkness rather than light, towards those who professed to adhere to the principles of truth, which had been revealed, which continued to increase, favored by the devil until they could feel themselves perfectly justified in persecuting the saints, trampling all law and order under their feet, and could, without blushing say their prayers both morning and evening, and appear as pious as the angels.

Truth and error never did, nor ever will harmonize. Truth is from above error is from beneath. They are as opposite as the poles, and as different as light is from darkness.—There has ever been a commotion when they have been together in the world, and error has found so many votaries that it has generally triumphed, and truth has fallen in the streets. She has, however, presented herself again in all her native loveliness, beautiful as ever, and around her fair form, thousands are gathering and cheering her on in her holy and righteous career. Error stands aghast, but soon recovers, and knowing the potency of the weapons he has formerly used, again makes use of the same to overthrow this glorious personage. The conflict has begun. Shall error again claim the victory? No! ten thousand voices cry, Truth shall conquer; not by missles, by violence, by bloody tortures, by imprisonments and death; but by patience, by meekness, by temperance, by love unfeigned, and by every principle that is honorable and virtuous. Yes she is destined to triumph until error with its attendant train of evils is annihilated, and truth shall sweep the earth and cause the hearts of the inhabitants to rejoice in the fulness of her blessings. But this will not be accomplished without a struggle. Error will raise her standard and concentrate her forces, and will carry on a system of annoyance, of persecution, and seek every opportunity to destroy the saint of God—the votary of truth. Marvel not then, ye saints of God, if in the deadly strife the words of the Savior should be fully verified! Marvel not if the sayings of the apostle that "all those who will live godly in Christ Jesus shall suffer persecution," should be fulfilled; but at the same time rejoice that you are accounted worthy to suffer for Christ's sake, "for so persecuted they the prophets which were before you, yea rejoice and be exceeding glad for great is your reward in heaven."

From the Sangamo Journal.

HORRIBLE DISASTER—STEAMBOAT ERIE BURNT ON LAKE ERIE AND ONE HUNDRED AND SEVENTY PERSONS LOST.

The Chicago American Extra of Sunday last, on the authority of the Buffalo Commercial Advertiser, announces the destruction of the steamboat Erie, by fire on Monday the 9th inst., 30 miles from Buffalo and 8 from the American shore, while on her way to Chicago, with 200 persons on board, crew and passengers, of whom *one hundred and seventy were lost.*

The origin of the fire is thus stated. There were several painters on board who were going to Erie to paint the steamboat Madison. They had demijohns with them filled with spirits of turpentine and varnish, which unknown to the captain, were placed on the boiler deck, immediately over the boilers. At 8 P. M. a slight explosion was heard, and immediately the whole vessel was in flames.—The captain (Titus) who was on deck at the time, rushed to the ladies cabin, to obtain the life preservers, of which there were some 90 or 100 on board, but so rapid had been the progress of the flames that it was impossible to enter the cabin. He then returned and gave orders to stop the engine, as the progress of the boat increased the flames, but the fire prevented it. The steersman was then told to put the helm hard a starboard. The boat then swung heavily round towards the shore, and the three small boats ordered out. Two were lowered but in consequence of the heavy sea, and the headway of the boat both swamped.

The Advertiser says—"We will not attempt to describe the awfully appalling condition of the passengers. Some were frantic with fear, others plunged headlong into the water, others again seized upon any thing buoyant, upon which they could lay hands. The small boat forward had been lowered. It was alongside the wheel with three or four persons in it, when the captain jumped in, and the boat immediately dropped astern, filled with water, Mrs. Lynde, floated by with a life preserver. She called for help. There was no safety in the boat. She caught the oar and was saved.

"In this condition the boat, a mass of fierce fire, and the passengers and crew endeavoring to save themselves by whatever means they could reach—they were found by the Clinton at 10 P. M. The Clinton left Buffalo in the morning, bu

in consequence of the wind had put into Dunkirk. She laid there till nearly sunset, at which time she run out, and proceeded as far as Barcelona, when just at twilight the Erie was discovered twenty miles astern. The Clinton immediately turned and reached the burning wreck about 10. It was a fearful sight; all the upper works of the Erie had burned away. The engine was standing, but the hull was a mass of dull red flame. The passengers and crew were floating around, screaming in their agony and shreaking for help.

"The boats of the Clinton were instantly lowered and manned and every person that could be seen or heard was picked up and every possible relief afforded. The Lady, a little boat lying at Dunkirk, went out of that harbor as soon as possible after the discovery of the fire, and arrived soon after the Clinton. It was not thought by the survivors that she saved any. By 1 A. M. all was still but the dead crackling of fire. Not a solitary individual could be seen or heard on the wild waste of waters. A line was then made fast to the remains of the Erie,s rudder, and an effort made to tow the hapless hull ashore. About this time the Chatauque came up and lent her assistance. The hull of the Erie was towed within about four miles of the shore, when it sunk in about 11 fathoms water. By this time it was daylight. The Clinton headed off for Buffalo, which she reached about six o'clock. Of those who are saved several are badly burned, but none are dangerously injured so far as we have heard.

"Not a paper nor an article of any kind was saved. Of course it is impossible to give a complete list of those on board. Of cabin passengers, Capt. Titus thinks there were between 30 and 40, of whom 10 or 12 were ladies. In the steerage ward about 140 passengers, nearly all of whom were German emegrants.—They were in families with the usual proportion of men, women and children.—The heart bleeds at the thought.

"It is singular coincidence that the Erie was burned at almost the same spot where the Washington was burned in June 1838. Capt. Brown, who commanded the Washington at that time happened to be on board the Clinton and was very active in saving the survivors of the Erie."

COMMUNICATIONS.

40 Ironmonger Row, St. Lukes,
London, April 14th, 1841.

ELDER D. C. SMITH:

As a member of the quorum of which you are president, I deem it not only a privilege, but an obligation that I am under at this time, to communicate to you some information in reference to my mission upon the island of Great Britain.

I left Nauvoo about the 20th of July last; three months from that time I arrived here in England. I am now, in the city of London having arrived here on the 11th of February to take the superintendency of the church in this city, and the several branches represented under the London Conference.

Previous to my arrival in London I had visited and preached the fulness of the gospel in many of the largest, and most important towns, and cities in England: in Liverpool, in Manchester, Bursiem, Wolverhampton, West Bromwich, Greets Green, Oldbury, Birmingham, &c. In all those mentioned places I stoped some length of time, and in most of them I had the pleasure of administering to different individuals the ordinances of the everlasting covenant. In the towns, and cities above mentioned we have churches established in very flourishing conditions.

Throughout all England, in almost every town and city of any considerable importance, we have chapels or public halls in which we meet for public worship. All over this vast kingdom the laws of Zion are rolling onward with the most astonishing rapidity. Though we expect tremendious persecutions, yet we are confident they will not for a moment stay the onward progress, and rolling forth of Zion's glorious kingdom, throughout, not only the British Empire, but the Universal world.

The gospel of our King must continue to go forth, and in its mighty progress widely spread its enlightening influence among all the nations of the earth, and over all the islands of the vast deep.—Then lift up thy head O, Zion, and sing for joy in that thy cords are being fast lengthened, and thy God is pouring strength into thy numerous stakes, and soon thou shalt rejoice upon the pleasant mountains and all the trees of the wood

shall clap their palms in joy at thy presence.

Eleven have been added to the church in this city since Conference: others are following their example. Though we have many difficulties to encounter in rolling "the stone" in this city of London, in consequence of the powerful influence Satan has obtained over the people, yet I am not discouraged but trust that the Most High will grant us much prosperity. I strongly desire that you will especially remember me always in your petitions to the God of our fathers.

Most affectionately, I still remain thro' the grace of God,

Your brother in the covenant,

LORENZO SNOW.

Shemokin Township, Northumberland co. Pa. June 17th, 1841.

To the Editors of the Times & Seasons.

DEAR BRETHREN,

After a lapse of many months, I feel happy for the opportunity that is afforded me through the agency of the quill, to communicate a few ideas to you, inasmuch as I have been laboring in the vineyard of the Lord, most of the time since I left Nauvoo, and perhaps my friends, are not aware of where I am, likewise I see a call in your paper, for the elders abroad to give that information; besides I esteem it quite a privelege to me, to hear from the elders who are in the veneyard, which I do, by an attentive perusal of your paper; and I would recommend that the elders in general become subscribers, and when situated in one neighborhood for any length of time, that they might get the news from the Corner Stone of Zion, which will be a continual source of intelligence to the saints.

I feel heartily to congratulate you in your prosperity in the city of Nauvoo, and I expect to set out for that place before long, as I believe it to be the will of the Lord that I shall return soon, and assist in the erection of his house; for I consider it a matter of the greatest importance, that we build it soon, that we may have the blessings of God to rest upon us, and believe that my labor will be as acceptable to the Lord, at this time, in that, as in the vineyard: and if the saints will be united in this thing, the building may soon and easily be reared, to the great benefit of the church, and to the glory and honor of God.

I will now give you a limited sketch of my travels and labors since I left Nauvoo last October. After leaving your place with my family, I moved to Ohio, but with some difficulty owing to low water, but on arriving there found our friends all well, and we almost worn out with the journey, as our health was not good when we left; in Ohio I was taken down with the ague, and could not proceed for some weeks, but as soon as I recovered a little I proceeded to this county in company with Elder Housewort, (leaving my family in Ohio,) with a view of preaching to his people, as they live in this county. Through much affliction I arrived here; my health having improved on the way, we commenced to preach once, and sometimes twice a day, in the towns, and villages of this and the adjoining counties, as well as in many of the country places, the people giving great heed, so that we had large congregations, and many believed the gospel.

Yet we found it here as in all other places, that there were some who would resist the truth. Shortly after we had commenced our labors, I was furiously attacked by two of the priests of the neighborhood, of the Baptist persuasion, who, after I had spoken, rose up by turns and thought to put down the doctrine; one of them appearing as sanctimonious as a Pharisee, and the other as full of the Devil as the High Priest Ananias; but I soon informed them that if I was to withstand them both, I should have half the time. Their object was to get a sign, (and that appears to be the design of this generation,) which they manifested very soon, and proposed arsenic, insisting that I should take a dose to prove my mission, and also spoke for the congregation, saying they would require it at my hands.

I reasoned with them a short time upon the subject of signs, but finding that they were destitute of the knowledge of reason, I soon informed them who they were, and who their father was, and brought a sufficient portion of scripture testimony, to show the congregation the inconsistency of their position, so that they had to withdraw, to their own disgrace, while some of the audience were heard to say, "them fellows barked up the wrong sapling, when they attacked that little Mormon." This was the first

and only attack I have had in public; yet the priests are howling, like so many wolves, keeping at a proper distance so as to prohibit any reply; but warning congregations to beware of the Mormons, charging all to be careful not to get into argument with them.

After preaching for some time in this county, I took a journey to Chester and also to Philadelphia, and found the churches in these places in a prosperous condition, the saints being strong in the faith, and many preparing to go to the west.—I tarried with them a short time, but my health being very poor, I was not able to labor to any amount; as soon as my health improved so as to be able to travel I returned to the field of my labors, and found the work about as I left it. My health being so poor that I could not labor as I had done, I gave out a few appointments, and preached a number of times since, and baptized three; there are many more who are believing. Elder Hoseworth intends to continue here some time yet.

The adversary is busily engaged in these parts, all manner of lies are circulated, the public prints are at war with the kingdom, publishing all the falsehoods that are brought to them, and some individuals are so fond to believe a lie, that they may be damned, that they have taken the pains to write to a distance to obtain them, and then circulate their lies with all possible speed verbally and in print. And when we called upon the Editors to print for us, they refused to do so, leaving us but a poor opportunity to correct the errors, or refute the falsehoods, although many are calling for reply from us if they are not true.

One great reason that they are willing to receive those strong delusions, that they may all be damned, is, they are a very religious people, and like the Pharasee of old, they are so full of a spurious faith, that there is no room for the truth. The saying of John, that the devil has come down in great rage knowing that his time is short, appears to be very evident, for his servants immediately after we came here, and began to preach, commenced their threatnings, of a coat of tar and feathers, and driving us from the county &c. but did not come near, yet kept up a conundal out cry at a distance.

But notwithstanding all this, the kingdom will roll on in power, the work of the Lord will still prosper, the willing and the obedient shall eat the good of the land, and the honest in heart will be saved in the kingdom of God. Amen.

I remain your friend and brother,

EDWIN D. WOOLLEY.

[For the Times and Seasons.]

DEATH OF COL. R. B. THOMPSON.

City of Nauvoo August 28th, 1841.

Bro. Robinson:—

Allow me to say a few words upon the melancholy occasion of the death of our lamented Brother R. B. THOMPSON. A man whom it has pleased our heavenly Father to take from us at a time when his services were needed more, if possible, than they had been at any time previous. But he is gone—gone to that "bourne from whence no traveler returns." We have the assurance however that he died firm in the faith of the gospel in the hope of a glorious resurrection. Having been through all the persecution in Missouri, he very well knew what suffering for the sake of his religion was, but to his honor be it said, he never for one moment turned to the right or left, but kept a straight forward course. He had many trials and tribulations to encounter, but they were counted as nought in comparison to the blessings of heaven. A Merciful Providence who had given the church such a useful man, in his own wise purpose has taken him from us—Let us not complain but console ourselves with the reflection, that "*Blessed are the dead who die in the Lord.*" Let us be prepared that on the morning of the first resurrection, we may be found among those who have fought the good fight and been as firm and steadfast as our deceased brother.

To you his loss must be severely felt, for but a few days since, we were called upon to announce the death of our esteemed brother Don Carlos Smith, and now ere the lapse of another number of the paper, we are called upon to announce the death of its other Editor. But you have the consolation that he was one of the Lord's chosen, and he must have taken him for some wise purpose. But deeply must his loss be felt by the church at large; in him she has lost one of her brightest ornaments, one of her ablest advo-

cates, and one of her distinguished writers. It was his constant desire and greatest happiness to promulgate the gospel to his fellow men, and show them the way of eternal life, that they too might be saved in the kingdom of heaven, and receive that crown prepared for those who hold out faithful to the end.

He has left an affectionate wife and one child to mourn his loss. To that God who has been so kind and merciful to us thus far, would we ask to be a father to the fatherless, and a husband to the widow. In him they have lost every thing that was dear in a husband and parent—ever kind and affectionate. But they will look forward to that happy period when they shall again meet in a brighter and better world, where the "weary are at rest and the wicked cease from troubling." May we who survive our departed friend & brother, study to imitate the good examples he has set, that when we shall stand before the bar of God, we may with our departed friend, receive the welcome plaudit of "Come up hither ye blessed of my father, inherit the kingdom prepared for you, from the foundation of the world!"

Yours in the bonds of the new and Everlasting Covenant,

W. WATERMAN PHELPS.

POETRY.

[For the Times and Seasons.]

THE FUNERAL OF BRIG. GENCRAL SMITH.

BY MRS ELIZA R. SNOW.

It was a Sabbath day.—The morning came,
But came not with the fearful joyousness
With which the consecrated day was wont,
In Nauvoo City, ever and anon,
To usher its broad radiance on a train
Of humble, cheerful worshipers. Nature
Seem'd conscious of the mournful knell
That broke upon the sadden'd heart of man!

The sun arose, muffled with clouds that hid
His own bright beams, and in effusions soft
And gentle, as the soothing feeling tones
Of sorrow, drop a sympathetic tear.
At length the clouds disperse'd—the sun pour'd forth
His glorious rays in brilliant majesty;
And I beheld upon the beautious plain
That fronts the noble Mississippi's wave,
A mighty host—a pow'rful warrior band
Whose rich escutcheons glitter'd in the sun.

I heard the sound of martial music, but
It came with solemn, slow and mournful air,
Unlike the bold, and thrilling notes that call
The restless warrior to the battle field!
There was no clash of arms—no din of war—
The sword was sheath'd, and every martial brow
Was mellow'd into sadness! Mounted high
Upon a fiery steed, a Chieftain sat
And issued the command; and then, anon,
In double file—in open columns form'd,
With Chieftains in the front—then horse and foot,
In solemn order, mov'd across the wide
Extended plain, the Nauvoo Legion. 'Twas
A splendid sight—a sight that would have charm'd
The eye of each beholder; but alas!
That grand display, was the last honors paid
To the departed!

In the Legion's rear,
Still lenght'ning out the vast procession; walk'd
A crowd of citizens of every rank—
Of either sex; and last of all clos'd in
A long and glitt'ring train of carriages.

I gaz'd upon the grand procession, till
It disappear'd amid the dwellings which
Stand thickly cluster'd near the river's edge.
I listen'd—all was still—the music notes
No longer sounded on the pensive breeze,
But hark! the notes awaken'd, and I saw
The mighty host returning with the same,
Slow, melancholy tread! A horse was borne
Along with solemn, yet bold martial pomp,
That plainly signified, a *mighty one*,
One of no ordinary rank, had fallen!

Near to the summit of an eminence
Rising in bold relief, to dignify,
The beauty of the verdant plain beneath;
In Nature's temple, with no other wall,
Than the horizon, and no other arch,
Than the broad canopy of heaven; shaded
With clust'ring boughs, whose foliage waves around;
Is rais'd an altar to the living God.
There the procession march'd—it halted there;
And in the front of weeping relatives,
The herse of him was placed, who *there*, in life
Had been a fervent, constant worshipper!

His arms and armor, on his coffin lay
And other swords than his, lay crossing there.
His brother officers, who form'd with him,
The noblest Military Staff, our fair
Columbia has to boast, were seated by
In shining armor clad; but ah! they seem'd
Divested of the martial haughtiness—
That warlike pride that fires the warrior's eye—
It lay conceal'd beneath the brow of grief.

The invocation and the sacred chant,
Open'd the solemn service of the day:
And then the man of God arose. In tones
Of truth's impassion'd eloquence, he spoke
Of the late sad occurence, which had touch'd
The hearts of all; and universally
Was calling forth, a "fellowship of grief."
Each soldier, mourn'd a general—each saint,
A brother—and each citizen, a friend!
But when he come to paint the glories of
The world to come; wrapt in the visions of
Eternal truth; e'en grief itself, bow'd down,
And the vast multitude, for ought, forgot

To weep! And then, he keenly dwelt upon
The character of the deceas'd, without
A stain—his christian life, that reach'd without
A blemish—and his military course,
A path of honor. Tho' he had not stood
Before the cannon's mouth—altho' he ne'er
Had been in battle', front amid the rage
Of war, and clash of arms; and altho' now,
H'e fell according to the common course
Of Providence, and had not perish'd by
The sword; he was no less a patriot—
He lov'd his country—he'd prepar'd himself
By stepping high, in military rank,
To do her service at her earliest call!
And then the chaplain spoke of him, in all
Natu'r'd relations of domestic life.
There sat his aged, widow'd mother, whom
He'd honor'd with most filial sanctity—
To whom, he'd been a constant solace in
Those scenes of persecution and distress
Which she had suffer'd for the gospel's sake.
While, as a brother, he had ever prov'd,
Firm as Giberalter's rock—true unto death
And then he come still nearer home, and touch'd
The finest fibre of the human heart;
And spoke of her, the lonely widow, of
The noble fallen chieftain—the bereft
Companion of his bosom, whom he'd lov'd
With faithful tenderness. Ah! who can now
Enter the halo of her feelings—soothe her grief
For him who only could reciprocate
Her bosom's sympathies? He too, had been
A loving and indulgent father to
Her lonely, weeping babes—left fatherless!
To soothe the bleeding heart, the speaker then
Spoke of the blest reunion, that awaits
The faithful worshippers of the Most High.

Thus clos'd the man of God.—The service done;
Again the great procession form'd, and once
Again, the bearers took the silent pall
And bore it onward to the "narrow house."

Then came the parting scenery that clos'd
The service of the living to the dead.

Whether the olive branch—the cypress bough
Of myrtle wreath, it matters not; 'twas given
As the last token of profound respect—
Emblem of friendship—of eternal life;
The Legion, one by one, deposited
Within the grave, a green unwither'd bough,
And passing onward left the trophied urn!
A voice was heard slowly pronouncing, "Earth
To earth—Ashes to ashes—Dust to dust;
Resign this body to its mother earth;
While on the coffin, fell the parted clod.
Beside the grave, the Legion's playing band
Awoke Melodia's sweetest strain. A chord
Was touch'd that echoed music to the springs
Of life, and fell as soft upon the ear,
As if seraphic harpers had come down
To charm the sleeper in his lowly rest.

The music ceas'd—Another chaplain rose
With heavenly eloquence pour'd forth an ode
To the Eternal God, responding pass'd
From heart to heart of the vast multitude—
The mourning concourse in the burial grove.
And there, beneath Time's monument the

[illegible] warrior was'd immortal to his breast,
[illegible] the shrouded, buried corpse of one,
[illegible] in life and honor'd in his death!
[illegible] the trump of God, to call it forth
[illegible] its own bright spirit from the skies?

City of Nauvoo, Aug. 13th, 1841.

HYMENIAL.

MARRIED—In Lee county I. T. on Thursday the 29th ult. by Elder Joseph B. Noble, Mr. Asahel A. Lathrop to Mrs. Jane Peacock, both of that place.

With the above notice we acknowledge with pleasure, the receipt of a liberal fee, not a *small slice*, but a large loaf of splendid wedding cake; made, undoubtedly by the hand of the fair one—for which the generous pair will please accept our kindest feelings, wishing them all the weal, and but a *small* share of the woes of this life.

In this city August 4th, by Elder S. Foster, Mr. Thomas Herriman to Mrs. Fanny Hampton, all of this city.

In Pleasant Vale Pike county Ill. Feb. 25th, 1841, by Elder William Draper Jr. Mr. S. W. Scott, to Miss Mary C. Stretton, both of that place.

In Pleasant Vale Pike co. March 30th, 1841, by Elder Wm. Draper Jr. Mr. Horace Wever, to Miss Eliza Eihlburner both of that place.

In Pleasant Vale Pike co. Aug. 22nd, 1841, by Elder Wm. Draper Jr. Mr. Oliver Stretton, to Miss Harriet Brown, all of that place.

OBITUARY.

DIED in La Harp, Hancock Co., Ill. on the 5th inst. Mrs. Betsey consort of Thomas Dunn, in the 21st year of her age.

On the 9th inst. about 5 miles from this city Sarah consort of Jacob Secor, formerly of upper Canada. Her last end was peace.

DIED Augusta 14th, 1841, in Ramus Phebe Consort of Abram Libby, Sister Libby has left four children to mourn her loss, which are in deed.

DIED—In this city, on the 15th ultimo, DON CARLOS infant son of Joseph and Emma Smith, aged 14 months and 2 days—Like the bud of a beautiful flower, ere it had time to expand itself down, but it rests in peace.

ERRATA—An error occured in making up the form for the present No. in placing the Epistle from the Twelve, before the minutes of the conference held in this place, as it should have followed after; which escaped notice until the first form was worked off.—Ed.